



CHAPTER IV

WOMEN IN SRUTA RITUALS

WOMEN IN ŚRAUTA RITUALS

In the Vedic age women equally enjoyed with men the religious rights and privileges. They were also allowed to study the vedic texts and were given due respect. ŚBr. calls a learned woman sarasvati.¹ The wife of the yajamāna was regarded as the half of his self² and as such she was rightly a component to her husband. Her most important function, no doubt, was to give birth to a son³ in order to perform the necessary funeral rites of his father and to continue the family race, she also participated in the performance of the śrauta rituals. She is described as making the yajña happy and accomplished. ŚBr. calls her as the hind part of the yajña.⁴

A) Eligibility:- It is obvious from the Vedic texts that women were quite eligible for participating the performance of the Vedic rituals. Their presence in the sacrificial rituals is lauded in the Rgveda which describes a woman, taking part in the yajña, as respectable.⁵ From another verse of Rgveda it is clear that the husband and the wife jointly used to perform the sacrifices.⁶ Tai. Br. says that half of the yajña perishes if she is not present in it.⁷ In the list of the persons participating the yajña, Gopatha Brāhmaṇa refers to the yajamāna's wife also.⁸ There are references to women performing sacrifices individually. A lady, named Viśva-vārā, is referred to get up early in the morning and start sacrifice all by herself.⁹ At another place a maiden is described as making offering of soma to the Indra.¹⁰ Though the maidens took part in some of the śrauta rituals,¹¹ yet individually they did not perform any śrauta rite. Similarly, the widows are also not found performing sacrificial rites. If there were wives, more than one,

all of them participated in the rituals.¹²

The men, belonging to the three higher varnas, were allowed to perform sacrifices, therefore the women also, belonging to these very varnas, were allowed to participate,¹³ which means that śrauta rituals were only meant for the women of higher three varnas. If a śūdra girl was married to a brāhmaṇa even then she was not eligible to participate the religious ceremonies.¹⁴ There were rituals in which the consent of the wife was taken. In case there was a violation of a rule of conduct, the wife of the yajamāna was asked to give her consent.¹⁵ She was consulted by her husband while giving away the dakṣiṇā¹⁶ as she should also have the knowledge of the things to be given. Many rituals, originally performed by the wife alone, started to be assigned to male substitutes in the age of Brāhmaṇas. For example, women always find pleasure, and their physique also helps them in singing the songs, therefore the wife of the yajamāna used to sing the sāmans in the early Vedic period. But, later on the ritual started to be performed by the Udgātr ṛtviks.¹⁷ She might have been replaced by Udgātrs because she was not physically energetic enough to carry on the singing of sāmans for a long time because of the lengthy and so many rituals.

Some rituals were optionally performed by the wife of the yajamāna. In the Pitrmedha sacrifice women optionally go round the bones of the dead ancestor placed on a cot.¹⁸ They might be afraid of to be seized upon by the evil spirits. The deeds of winnowing the grains etc. are generally performed by women. But, at the Darśapūrṇamāsa it is found that either the wife of the yajamāna or any other ṛtvik performs the ritual of preparing the oblation.¹⁹ The reason of suggesting the ṛtvik in her option was

of her manstruation (if it starts) or any other bodily defect. Still there were rites and rituals in which her participation was completely confined. She was not allowed to participate in the Fitryestī.²⁰ In the 'Kārīrīstī' she was not given 'karīra' as she was not entitled to drink the soma.²¹ The restriction shows that she was not allowed to use the intoxicating things.

Modern scholars have also tried to observe the position of women in religious ceremonies. B.S. Upadhyaya observes that the religious ceremonies which, in later times, were banned against the Hindu wife could be performed by her in the Ṛgvedic times in her own right.²² Nevertheless, there were some of the sacrificial rituals which could be performed by the wife alone even in the Grhya period. Sītā-yajña and Rudrabali are the rituals performed by the wife alone.²³ Keeping the fact in view that the performance of rituals was not valid till the wife joined her husband, R.K. Mookerji observes that there is no wonder that the wife enjoyed with her husband full religious rights and regularly participated in religious ceremonies with him.²⁴ The performance of śrauta rituals was justified only if the wife of the yajamāna participated along with her husband.

B) DĪKṢĀ:- Vedic texts lay much stress upon the rituals of dīkṣā, meant for the self-purification.²⁵ Besides yajamāna and the ṛtviks the ritual is performed upon the wife of the yajamāna also. And if there are more wives all are purified through dīkṣā.²⁶ The ritual of purification consists of internal and external purifications. The ritual of sipping water is meant for the internal purification because the waters are pure (medhya),²⁷ and cutting of the nails²⁸ and bathing²⁹ etc. are intended for external purification. She puts on new silken clothes.³⁰ The old or dirty clothes

were strictly prohibited at the time of performing the rituals. She is girdled with mekhalā or the yoktra³¹ and is provided with a 'sanku' to scratch herself.³² She is anointed with the butter remained after the anointing of her husband.³³ It indicates the general practice among the Hindu wives that the wife consumes or uses a thing when her husband has consumed or used it. At the dīksā ceremony, Kātyāyana optionally allows her to get her hair cut,³⁴ but Āpastamba does not allow at all.³⁵ Āpastamba seems to be very right in restricting her because the hair were considered as forming the natural beauty of a woman.³⁶ Putting collyrium into her eyes was also one of the dīksā rituals which was performed to ward off the 'rakṣasas' i.e. the evil spirits.³⁷ The modern practices of applying a mark with collyrium on the forehead of a child or painting the black signs on the walls of new buildings to ward off the evil spirits or bad sights seem to have their origin in this very ritual.

Upon the wife of the yajamāna the dīksā rituals are performed silently.³⁸ It was done perhaps with the reason that she was regarded as half of her husband and when he was purified with mantras, there remained no need to recite them for her, because these rituals upon both of them were performed at the same time by Adhvaryu and Pratiprasthātā, respectively.

C) Restrictions:- The rules prescribed for the wife of the yajamāna are the same to those prescribed for her husband. She observes fast on the day prior to Agnyādhāna day³⁹ and at night keeps awake. Śatapatha Brāhmaṇa gives the reason for awakening as such that the gods, who have come to their home, don't sleep at night,⁴⁰ therefore the wife (along with her husband) also does not sleep. She observes complete celibacy.⁴¹ She is also not allowed to consume meat, salt,

beans and the materials to be offered, as her fast food.⁴² The reason of imposing the restriction upon consuming the offering material is very simple. The gods, in the form of guests have arrived at their house and it does not look nice to consume the things without having offered them to the guests. The ideology of guest respect in Hindu society is clear from the vedic rituals.

D) AMBITIONS:- Going through the Vedic ritualistic texts it becomes obvious that the Śrauta-rites were performed with one or the other desire. But, particular rituals were also prescribed for the fulfilment of particular ambitions. There is no end of the human desires and generally husband and wife perform sacrificial rites with some common desires, but it is found that much stress has been laid upon acquiring a son and the rituals, to be performed by the wife of the yajamāna, have been prescribed in this respect. One of the rituals, performed at Pindapitryajña, is to consume one of the three rice balls by the wife of the yajamāna. The ritual of consuming this rice ball is particularly meant for obtaining a son.⁴³ The verse recited in this ritual shows that the help of Itaras is sought for a son. In this regard different views have been given but Hiranyakesin Sr.Śr. firmly declares that by consuming the rice ball she gives birth to a male child.⁴⁴ The ancestor worship and the idea of seeking their help in the Vedic society is clear from this ritual.

The ritual of untying the bundle of sacred grass (veda) is performed by the wife of the yajamāna. According to the Śatapatha Brāhmaṇa, Veda is a woman and Veda is a man; so by untying the Veda the combination (of a man and a woman) for the birth of child is completed.⁴⁵ She takes some grass blades from the 'Veda'

and brings them between her thighs.⁴⁶ For, kusa is masculine therefore this ritual symbolizes the copulation for begetting a male child. Clearly, in the Vedic rites the rituals leading to the attainment of a male issue, the chief ambition of women, had gained a significant place, for the male child is important for carrying on the human as well as family race.

E) PARTICIPATION OF YAJAMĀNA'S WIFE:- As a matter of fact the wife of the yajamāna participates in the Śrauta rituals but her participation is in a limited way. Usually, she carries the performance of rituals remaining silent, therefore, she is taken to be relegated to the position of merely a silent spectator of the performance of rituals being carried on by her husband and the officiating ṛtviks. Notwithstanding, in the Śrauta rituals she is given a high importance as the 'wife' does not remain the wife of the sacrificer, she becomes the general 'WIFE' (or the female partner) on the ritual plane, standing for all females to be fructified through her.⁴⁷ There are various rituals wherein she appears in her main role. The ritual of reciting the verses is also certainly performed by her.⁴⁸ At the Pravargya if she looks at the mahāvīra-pot, she is made to recite the verse 'tvāstr' etc.,⁴⁹ in which progeny is longed for. According to Buitenen, the verse is intended to encourage the fertility of the yajamāna.⁵⁰ The ritual of recitation of verses by the wife of the yajamāna clearly shows that in the rituals her participation is not that of a mere silent spectator. For the nourishment of rituals her participation is necessary as she was treated as the form of riches (śrī).⁵¹ Though at the Pravargya she is vanished to her quarters, yet she is required to be present during the performance of the rituals.

(1) Rituals to be performed only by the wife:- There are many rituals which were performed only by the wife of the yajamāna. At the Darśapūrṇamāsa, the ritual of opening the yoktra, girdled around her waist during initiation ceremony, is performed by herself.⁵² When the yajamāna used to be out of station, his wife had to perform the worship of the fires.⁵³ The ritual of looking at the ghee (ājya-vekṣaṇa) is also performed by the wife of the yajamāna reciting the verse 'adabdhena tvā' etc.⁵⁴ She looks at the ghee with a friendly look and makes it friendly-one so that it may call the gods, because in the verse the ghee has been described as the tongue of the Agni and the caller of the gods. The ritual of grinding the grains is performed by the wife of the yajamāna.⁵⁵ At the Pindapitryajña the ritual of threshing the rice grains is also performed by her.⁵⁶ The rituals show that in the Vedic society the deeds of grinding, threshing or husking the grains were restricted to the women.

There are some rituals to which the wife of the yajamāna is indirectly related. For example, the offering of caru for Aditi, one of the twelve 'Ratna-oblations', is offered in the palace of chief-wife (mahisī). The 'prthivi' is aditi and the wife of the gods, and on the other hand the mahisī is the wife of the yajamāna; therefore the offering for aditi is made in the chief-wife's palace.⁵⁷ Clearly, the eldest wife was considered the jewel of the husband and she enjoyed a momentous place. At the animal sacrifice, after the immolation, of the ritual of purifying the vital-limbs of the dead animal with Pannejanī-waters is performed by the wife of the yajamāna.⁵⁸ Through this ritual she makes the animal worthy for offering to the gods by placing the 'Prāṇas' into it as the waters are the 'prāṇas'.⁵⁹ The rituals of preparing the things to be used in the rites are also

sometimes performed by her. For example, at the Varunapraghāsa-parva she prepares the karambha pots.⁶⁰ At the Agnicayana, the ritual of preparing the first brick named 'āsādhā' is also performed by the (chief) wife of the yajamāna.⁶¹ The performance of the rituals of preparing the different things by the wife of the yajamāna shows the expertness of women in preparing the things.

At the Darśapūrṇamāsa, during the third 'patnīsamāja-offering' the ritual of touching Adhvaryu with Kuśa grass is performed by the wife of the Yajamāna. And, if she is not present then, according to Vidyādhara, someone else touches him.⁶² It shows that her presence was not necessary at every minute during the sacrifice. Sometimes, there were unusual rituals to be performed by her for the fulfilment of desires. At the Asvamedha, the chief-queen lies with the dead horse and both are covered with a cloth,⁶³ and she places the penis of the horse in her lap, reciting the verse 'vr̥ṣā vāji'⁶⁴ etc. From the verse it is clear that the ritual was symbolically performed with a desire to have the progeny full of heroism because the copulation with horse will produce the child powerful like that of the horse, for, the horse is the symbol of prowess, especially of vital force.⁶⁵ As the actual copulation was not possible therefore the ritual was only a symbolic one. Here the wife of the yajamāna represents the female partner of the horse.⁶⁶ The Asvamedha was performed by a king, so, naturally he would have a desire to get powerful progeny which could save his kingdom and hence the importance of the ritual.

There are rituals which were directly related to her chastity. At the Varunapraghāsa-parva the Pratiprasthātā asks her 'with whom has she fallen in love'.⁶⁷ She has to make an explicit reply or at least to hold up as many kuśa-blades as she has lovers.⁶⁸

The illegal love affair was taken to be a sin as is expressed by the ŚBr. which reads that 'the sin becomes lesser if it is told, otherwise it is disadvantageous to her relatives.'⁶⁹ When she utters the name/s of her lover/s water is poured upon her head with 'idam āpaḥ pravahata'⁷⁰ and thus she is relieved of her sin. It is a frank statement about sexual immorality. Keith is of the opinion that this ritual is an example of brutal morality of the priests and he observes it as an insult of the wife.⁷¹ But, it can't be taken as a case of brutal morality as the ritual was in favour of the wife. It was meant for purifying and relieving her from the sin committed. However, from the ritual it could wrongly be concluded that the wife of every person, who performed Cāturmāsya, was entangled in love affair, which was not the case. The ritual was only to enquire the wife about her lovers if there was any, and to purify her. And if she was not entangled in such case then also the ritual was for endorsement of her chastity. Clearly, in the Vedic society there were such cases of illegal love affairs which were not sanctioned by the society and to get rid of this sin one had to confess it publically.

(11) Rituals to be performed along with her husband:- In the Śrauta rites there are some rituals in which the yajamāna also joins his wife and both of them perform them jointly. In the previous section it was discussed that the wife of the yajamāna, on the night prior to Agnyādhāna, keeps awake and have the fire ever burning. In this ritual her husband too joins her.⁷² At the 'avabhṛtha-istī' both husband and wife enter the water to take bath, without immersing their heads, and ~~and~~ wearing other clothes they come out. It is well known that water is regarded as pure, therefore, having become

purified and leaving all their sins in the waters,⁷³ both of them come out. After avabhrtha-bath the yajamāna and his wife, respectively, put samidhās into Ahavaniya and Gārhapatya fires. The yajamāna puts with 'devānām samidasi' whereas the wife puts silent-

⁷⁴ly. Taking soma in their laps yajamāna and wife, respectively, sit to the west of the uttaravedi and to the west of the door of the sāla, and in this way they take control over truth, śrī and

⁷⁵ jyoti. The most important ritual of the Vājapeya is the heaven-ascending ritual in which both of them participate. Called by the yajamāna his wife also joins him in ascending the ladder and after ascending, the yajamāna recites "Prajāpateḥ prajā abhūma"⁷⁶ i.e. we have become the children (progeny) of Prajāpati. The ritual is a symbolic one and from the recitation it is clear that it intends to attain heaven because in this way they become the children of Prajāpati. At the same time it is also obvious that the yajamāna alone can't go to the heaven as he has to take his wife with him.

There are other rituals in which the husband optionally joins his wife. For instance, at the Cāturmāsya, karambha-pots are offered by the wife whereas her husband optionally helps her.⁷⁷ It means if he was busy in some other ritual, he could be exempted. However, the ritual of offering these pots was necessarily performed by his wife.

(iii) Rtviks Also Join:- Usually, most of the rituals are performed by the rtviks, but in the performance of some of the rituals they have been referred to as accompanying the sacrificer and his wife.

At the pasubandha, after vapā-offering, the ritual of purifying themselves is performed by all of them.⁷⁸ After 'barhi-homa' all

of them go to the pond taking heart-sūla with them.⁷⁹ In some of the rituals the wife of the yajamāna was given a high respect.

For example, at the Pravargya, the yajamāna and the rtviks come out of the sāla, led by her.⁸⁰ At certain rituals she was made to recite the mantras.⁸¹ All these instances are sufficient to show that there were certain rituals which were performed by them along with the yajamāna and his wife.

(iv) Wives:- Earlier it has been made clear that all the wives of the yajamāna were eligible to participate in the śrauta-rituals. At the Gavāmayana the ritual of singing songs in praise of the yajamānas is performed by their wives. They sing songs by playing on Vinās,⁸² that shows their knowledge and liking of instrumental-music. At the Dvādasaha, the ritual of consuming madhu or ghee at the end of sadaha is performed by the wives of the initiated persons.⁸³ In the rituals of Āsvamedha all the four wives, viz. Mahiṣī, Vāvātā, Parivṛktā and Pālāgālī, decorated with gold ornaments, participate.⁸⁴ They go round the dead horse from left to right with 'gaṇānām' etc.; for the middle turn they go thrice from right to left with 'priyānām' etc. and again thrice from the left to right with 'nidhinām' etc. seeking the protection of vasus.⁸⁵ The Vasus are the defenders of pleasures that is why they are called from the pleasure.

The ritual of anointing ghee on the front, middle and hind parts of the horse is performed, respectively, by Mahiṣī, Vāvātā and Parivṛktā.⁸⁶ Each of them wreathes one hundred and one manis on the head, in the manes and the tale of the horse, respectively, and during this ritual Mahiṣī recites 'bhūh', Vāvātā recites 'bhuvah' and Parivṛktā recites 'svah'.⁸⁷ The ritual of cutting up the horse by piercing the golden, silver and iron needles into

it, to make a way on the horse's body for knife-cut is also performed by the said three wives.⁸⁸ The use of needles shows that the Vedic people were quite acquainted with the use of needles and the art of sewing. The limited participation of Pālāgali in the performance of rituals exhibits that she was not given much importance on the ritual plane.

(F) OTHER WOMEN:- In the performance of Śrauta-rituals, apart from the wife/ves of the yajamāna other women are also found participating. To the rituals of Rājasūya a woman known as Parivṛtti (comm. Patiputra-rahitā stri parivṛttih) is also related, indirectly. Twelfth and the last "ratna-havi" consisting of caru of black dhānas is offered to Nirṛti in her house.⁸⁹ The motive of making the offering in her house is that she may get rid of the Nirṛti (the adversity and misfortune).⁹⁰ The performance of this offering in her house shows that the Vedic kings used to think it their moral and foremost duty to take care of the people who were adversity-stricken. After the offering for Tryambaka-Rudra the maidens, who desire for husbands or good luck, take three rounds of Vedi, reciting 'tryambakam yajāmahe' etc.⁹¹ The ritual makes it an undeniable fact that the young girls of Vedic society were free to express their desire for marriage.

In the rituals of Āśvamedha, four hundred maid attendants, of the wives of the yajamāna also participate. Among these attendants one hundred accompany each of the four queens.⁹² The large number of attendants, accompanying the individual queen, shows the luxurious life enjoyed by the royal families. The maid attendants also take part in the ribald-dialogues.⁹³ At the Gavāmayana eight or more maid attendants dance, round the mārjāliya shed, having water-pitchers on their heads.⁹⁴ Hopkins observes such type of reli-

gious dances in India as the copy from the dances of the gods.⁹⁵

Some rituals were optionally performed by them. For example, at the Darsapūrṇamāsa either yajamāna's wife or her attendant crushes the grains.⁹⁶ In the śrauta rituals sometimes harlots also take part⁹⁷ which shows the presence of professional harlots in the Vedic society.

(G) EXPIATING RITUALS:-The rituals of expiation pertaining to the wife of the yajamāna have not been prescribed in particular. Nevertheless, there are some rituals which could be taken as expiations for her. For instance, if she gives birth to a child then as an expiation thirteen-kapāla puroḍāsa is offered to Maṅruts.⁹⁸ If during sacrifice, menstruation starts then she puts off the signs of initiation and sits on the sand.⁹⁹ And during pressing days she has to sit on the sand near vedi¹⁰⁰ and after three nights, having taken bath with water, mixed with cow-urine, wears signs of initiation.¹⁰¹ The initiation signs denote complete purity but she becomes impure, if starts her menstruation, this is why she puts off these signs of purity. In case she gives birth to a child, the ritual of bath etc. are performed after ten nights.¹⁰² The ritual of bathing with water mixed with cow urine after the birth of a child is still in vogue in the society.

CONCLUSION:- It is said that men, often, engage in making the fantastic stories about women's nature and at the same time showing their own superiority.¹⁰³ But, the Śrauta rituals reveal that in the Vedic society women enjoyed a good position and privileges. The performance of śrauta rituals of sweeping the shed, smearing the sacrificial ground, grinding the grains etc., by the wife of the yajamāna does not show her lower position in society. Because,

the modern women also perform such manual works and still they enjoy respectable position. Keeping the importance of her participation in view B.S.Upadhyaya says that such a member of family must need enjoy considerable influence and status in the community.¹⁰⁴ The study of Śrauta rituals also reveals that the women used to recite verses which means that they were given opportunities to study and their absence would surely have affected the ritual procedure. The Śrauta rituals are very helpful in projecting the real state of affairs of Vedic Society.

R E F E R E N C E S

WOMEN IN ŚRĀUTĀ RITUALS

191

१. यौषा वै सरस्वती । ŚBr. 2.5.1.11.
२. अर्धाँवा एष आत्मनो यज्जाया । ŚBr. 5.2.1.10.
३. तज्जाया जाया भवति यस्यां जायो पुनः । ABr. VII.13, cf.
N. Tekar, A. S.: The Position of Women, p. 195.
४. जपार्धाँ वा ऽएष कस्य यत्पत्नी तामेतत्प्राचीं यत् प्रसादयिष्यन्भवति तस्माऽ-
स्वैत्तमज्ञाय निष्कृते । ŚBr. 3.8.2.2.
५. संहोत्रं स्म पुरा नारी --- । RV. 10.86.10.
६. पत्नीवन्तो नमस्यं नमस्कृ । RV. 1.72.5.
७. Cf. अर्धाँ वा एतस्य यत्पत्नी यो कस्य वृत्त्येह पत्न्यानात्मन्भुक् भवति । TBr. 3.7.1.
G. Br. I.5.24.
८. एति प्राची विश्ववारा नमोभिर्देवां ईहाना हविषा धृताची । RV. 5.28.1.
१०. कन्या वारवायती सौममपि सुताविदत् ।
अस्तं भरन्त्यब्रवी दिन्द्राय सुतवे त्वां शम्भाय सुतवे त्वा । RV. 8.91.1.
११. Cf. KśS. 5.10.15, ŚBr. 2.6.2.13.
१२. Cf. Isvamedha in KśS. (20th Chapter).
१३. स्त्री चाऽविशेषात् । दर्शनाच्च । KśS. 1.1.7-8.
१४. सवर्णासु बहुमार्यासु विप्रमानासु ज्येष्ठ्या सह धर्मकार्यं कुर्यात् । भिक्षामु च
हनिष्ठयापि समानवर्णया । समानवर्णया ब्रभावे त्वनन्तर्येणापादि च । न
त्वेव विजः शुद्ध्या । विजस्य भार्या शुद्धा तु धार्मि न क्वचिद्भवेत् । Viṣṇu
Smṛti, Chapter 26.
१५. पत्न्यानेहदीक्षी । KśS. 7.5.11 & Comm.
१६. पत्नी च ददाति । KśS. 10.2.35 & comm.
१७. Cf. पत्नी कर्मैव एतैऽत्र कुर्वन्ति यदुद्गातारः । ŚBr. 14.3.1.35
१८. स्त्रियो वा । KśS. 21.3.8.
१९. तद्धस्मैतत्पुरा जार्ये हविष्यदुपतिष्ठति । तदिदमप्येताहि य एव कश्चनोपतिष्ठति
ŚBr. 1.1.4.13.
२०. अपत्नीकः । KśS. 5.8.5.
२१. कारोराणि न स्त्रिये दधान् शुद्धा यासोमपीध हव ह्येसः । Kāthaka Sam. XI.10

२२. Upadhyaya, B.S.: Women in Rgveda, p.142.
२३. Pār. Gr. Snt. II. 17, 3.8-10.
२४. Mookerji, R.K.: Women of India, p.2.
२५. दीक्षायात्मानं पुनीते । Kāthaka Sam.34.7.
२६. अनेकासु पत्नीषु सर्वाणि यौववन्धनम् । Devayājñikas on KŚS.2.7.4.
२७. ŚBr. 1.1.1.1.
२८. Vidyā on KŚS.7.2.19, Cf. ĀpŚS.10.5.11, 5.4.9, MānŚS.14.1.4.
२९. Vidyā on KŚS.7.2.19, Cf. Mān.ŚS.2.1.1.34., ĀpŚSt.5.4.9.
३०. KŚS.4.7.12., Cf. KŚS.14.5.3., ĀpŚS.5.4.10, MānŚS.2.1.1.34.
३१. KŚS.7.4.5-6, Cf. ĀpŚS.10.9.13.
३२. KŚS.7.4.8.
३३. शेषेण पत्नयभ्यक्ते । Mān ŚS.2.1.1.37.
३४. वपनं वा । KŚS.7.2.19 अग्निष्टौम पद्धति, p.16.
३५. एवं पत्नी केशवर्जम् । ĀpŚS.5.4.9.
३६. स्तनकेशवती स्त्रोऽयम् स्यात् । Mahābhāṣya, 4.1.3.
३७. ŚBr.3.1.3.13.
३८. एवं प्रतिप्रस्थाताऽपरिस्मिन्परिवृते पत्नीं तूष्णीम् । KŚS.7.2.18, Cf. MānŚS.2.1.1.32, Bṛh.ŚS.6.3.
३९. यक्षरस्य स्वोऽग्न्याधेयं स्यात् । दिवैवास्नीयात् । ŚBr.2.1.4.1.
४०. अथ जागति जाग्रति देवाः । ŚBr.2.1.4.7.
४१. Jaimini 6.1.24,
४२. ŚānŚS.4.1.3, Cf. Devayājñikas on KŚS.2.1.10.
४३. * आधत्ते * ति मध्यमपिण्डं पत्नी प्राश्नाति पुत्रकामा । KŚS.4.1.22, Cf. ŚBr.2.4.2.24, Āsv.ŚS.2.7.13., ĀpŚS.1.10.10-11, MānŚS.1.1.2.31, VārāhaŚS.1.2.3.36. If there are many wives they may divide the
- Pinda * पत्नी बहुल्ये पिण्डविभागो मन्त्रावृत्तिश्चेतिपूर्तस्वामी * Cf. comment on KŚS.4.1.22. ed. by Weber; Kane, P.V., H. Dh. Śā. Vol. II, pt. 11, p. 1089. f.n.
४४. * आधत्त पितरो --- पुरुषो सदिति * पत्नी प्राश्नाति । पुमांसं जनयति । Hir.ŚS.2.7.

४५. अथ वेदं पत्नी विप्रसंयति । यौवा वै वेदिर्वृषावेदौ मिथुनाय वै वेदः क्रियतेऽथ यदेनैव यत्तऽउपालभते मिथुनमेवैतत्प्रजनं क्रियते । ŚBr. 1.9.2.21.
४६. सा तृणानि प्रगृह्यान्तरेणोरुन्करोति । Śān. ŚS. 1. 15. 14., Cf. Mān ŚS. 1.3.5.16.
४७. Dange S. A.: Sexual Symbolism from the Vedic Ritual, pp.71-72.
४८. Cf. घृतवन्तं कुलायिं राक्षसीं सहस्रिणम् । वेदो ददातु वाजिम् ॥ इति वेदं पत्नीं वाचयति । Śān. ŚS. 1. 15. 13, But, later on she was forbidden to recite the Vedic/ ^{Mantros: Cf.} तयि त्वन्नस्य सिद्धस्य पत्न्यमन्त्रं जलं हरत् । Manu. III. 121.
४९. " त्वष्टमन्त्र " इत्येतां वाचयति महावीरमोक्षमाणां । KŚS. 26.4.15.
५०. Cf. Buitenen, J. A. B.: The Pravargya, p. 2.
५१. Cf. त्रियै वा ऽस्तद्रूपं यत्पत्न्यः । Ś. Br. 13.2.6.7.
५२. पत्नी वेदं प्रमुञ्चति " वेदोऽस्ती "ति, यौवत्रं च " प्र मा मुचामि वरुणस्य पाशायेन मा बध्नात्सविता सुखेव । इतस्य योनौ सुतस्य लोकैऽरिष्टां मा सह पत्या दधा-
त्सिति । KŚS. 3.8.2., Cf. Ś. Br. 1.9.2.23, Kp ŚS. 3. 10.6 and T.S. 1.1.10.2. prescribe "imam viśyāmi" etc. for opening yoktra.
Nārāyaṇa commenting upon ŚV. ŚS. 1.11.3 says that "अस्या" fused
(used in sūtra) इति यौवत्रविमोचनं होतृकर्तृकमिति दर्शयति ।
५३. पुरोदयादस्तमयाञ्च पावकं प्रवीपयेत् गृहिणी शुद्धस्ता --- । Kauśika Sū. 73.1.
५४. Śān. ŚS. 4.8.1., Cf., ŚBr. 1.3.1.18-19, VS. 1.30.
५५. पत्न्यमहन्ति पिनष्टि च । Mān. ŚS. 1.2.2.16; Cf. KŚS. 2.4.22,
५६. Mān. ŚS. ~~1.2.2.4~~, 1.1.2.4.
५७. आदित्ये महिष्याः । KŚS. 15.3.6.
५८. KŚS. 6.6.2.
५९. आपो वै प्राणास्तदस्मिन्मैतान्प्राणान्दधाति तथैतज्जीवमेव देवानां हविर्भवति ॥ ŚBr. 3.8.2.4.
६०. आयमेषाणां पत्नीकर्मपात्राणि करोति । Kp ŚS. 8.5.40.
६१. KŚS. 16.3.20, ŚBr. 6.5.3.1, Vārāha ŚS. 2.1.1.40.
६२. पत्न्यमावैऽपि वै केनचित्कार्यः । Vidyā. KŚS. 3.7.9.
६३. KŚS. 20.6.15, Cf. Śān ŚS. 16.3.34.

६४. KŚS. 20.6.16; Cf. Baudh. ŚS. 15.29.
६५. Cf. Pandit, M.P.: Key to Vedic Symbolism, p.33.
६६. Cf. Supra, ref.47.
६७. S.N. Ghosal, translates Vaitāna ŚS. 2.4.(8).20 as "wife of the pratiprasthātā" (is asked). IHQ. Vol. 34, No. 2, June, 1958, p. 26.
६८. KŚS. 5.5.6-7.
६९. निरुक्तं वाऽऽनः क्लीयौ भवति सत्यं हि भवति तस्मादेव पृच्छति सा यच्च
प्रतिजानीत ~~तस्मादेव~~ सातिभ्यो हारये तदहितं स्यात् । ŚBr. 2.5.2.20.
७०. अतिचारं पृष्टां पत्नीम् " इदम् आपः प्रवहत " इति भाष्येयन्ति । Vt. ŚS. 2.4.
(8).20
७१. Keith: RPV, Vol. 11, p. 475, G. V. Devasthali observes that in
Brāhmanic age, she had a mixed reception in
society, (Religion and Mythology of the Brāhmanas, p. 67), which
is not the case. The Śranta rituals show her respectable posi-
tion and even the Brāhmanas themselves recognise her good
position, cf. supra ref. 1-4.
७२. Vidyā. on KŚS. 4.8.11, Cf. ŚBr. 2.1.4.7.
७३. Cf. KŚS. 5.5.30, Cf. ŚBr. 4.4.5.23.
७४. पत्नी च गार्हपत्ये पुष्णिम् । KŚS. 5.5.35.
७५. सत्यं श्रीज्योतिः सोमः । ŚBr. 5.1.2.10.
७६. ŚBr. 5.2.1.11.
७७. कर्मपात्राणि जुहोति शूरेण मूर्धनि कृत्वा दक्षिणेऽग्नौ प्रत्यमुक्ति जायापती
वा --- । KŚS. 5.5.10, Cf. ŚBr. 2.5.2.23.
७८. चात्वाले भाष्येयन्ते सपत्नीका " इदमापः प्रवहते " इति । KŚS. 6.6.27.
ŚBr. (3.8.2.30) does not use the word "sapatnīka".
७९. KŚS. 6.10.1.
८०. KŚS. 26.7.6, " पत्नीं अग्रतः कृत्वा " इति दक्षः ।
८१. Cf. तां वाचयति नमस्ते आत्मान इति । ŚBr. 3.8.2.2; Cf. ASV. ŚS. 1.11.1:
KŚS. 5.10.13.
८२. KŚS. 13.3.21-22.
८३. Cf. KŚS. 12.3.20 and comm. by Vidyādhara.
८४. KŚS. 20.1.12, ŚBr. 13.4.1.8.
८५. KŚS. 20.6.13, ŚBr. 13.2.8.4.
८६. KŚS. 20.5.15, cf. ŚBr. 13.2.6.4-6.

८७. KŚS. 20.5.16, Cf. ApŚS. 20.15.10, Man. ŚS.9.2.3.24,
८८. KŚS. 20.7.1.
८९. नैष्ठुः परिवृत्यै कृष्णव्रीहिणां ---। KŚS. 15.3.14, cf. ŚBr. 5.3.1.13.
९०. Cf. या वाऽश्वपुत्रा पत्नी सा निर्दितिगृहिता तमदेवास्याऽश्वत्र नैष्ठं रूपं तदैवैतच्छ्रमयति
तयो ह्येनं सुयमानं निर्दितिं गृह्णाति । ŚBr. 5.3.1.13.
९१. कुमादेश्वो जरेणामयत्र पतिकामा च भगवामा वा । KŚS. 5.10.15, Cf. ŚBr.
2.6.2.13; VS. 3.60.
९२. KŚS. 20.1.12.
९३. KŚS. 20.6.18-19.
९४. उवहृन्माशिरः सुहृत्वा माजसीथं दास्यः परियन्ति । KŚS. 13.3.24.
९५. Hopkins, E.W. Origin and Evolution of Religion, p. 231.
९६. पत्नी पितृष्टि दासी वा । ŚBr. 5.3.1.24.1.
९७. Cf. पूरं च सुहृत्वा रिणावन्योऽन्यमाश्रितः । KŚS. 13.3.8
९८. भार्या-गोष्ठ्यं यजमाने मारुतं च त्रयोदशकपालं निर्वपेत् । KŚS. 25.4.35.
९९. पत्न्युक्त्या वीजारोपाणि निवाय सिकतास्वासी तीपस्त्रणात् । तिष्ठेत्पत्न्य-
वैतयोः । KŚS. 25.11.14-15.
१००. वेदिसमीपे सुत्यासु । KŚS. 25.11.16.
१०१. विराजान्ते गोमूत्रमिश्रेणोदकेन स्नापयित्वा परिवानादि करोति सान्निपातिकम् ।
KŚS. 25.11.17, Cf. Bauh. ŚS. 29.11.
१०२. प्रजाता वा एव दशरात्रादूर्ध्वं स्नानादि । KŚS. 25.11.18, Cf. Bauh. ŚS. 29.11.
- In the modern days also the women, after delivery, take bath
after ten days.
१०३. Cf. Radhakrishnan, S: Religion and Society, p. 139.
१०४. Upadhyaya, B. S: Women in Rgveda, p. 143.